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ਸਲੋਕੁ ॥

ਲੇਖੇ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥
ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

ਪਉੜੀ ॥

ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ ਬੇਗਾਨਾ ਅਲਪ ਮਤਿ ॥
ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸੁਖ ਦੀਏ ਤਾਹਿ ਨ ਜਾਨਤ ਤਤ ॥
ਲਾਹਾ ਮਾਇਆ ਕਾਰਨੇ ਦਹ ਦਿਸਿ ਢੂਢਨ ਜਾਇ ॥
ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ਨਿਮਖ ਨ ਮਨਹਿ ਬਸਾਇ ॥
ਲਾਲਚ ਭੂਠ ਬਿਕਾਰ ਮੋਹ ਇਆ ਸੰਪੈ ਮਨ ਮਾਹਿ ॥
ਲੰਪਟ ਚੋਰ ਨਿੰਦਕ ਮਹਾ ਤਿਨਹੂ ਸੰਗਿ ਬਿਹਾਇ ॥
ਤੁਧੁ ਭਾਵੈ ਤਾ ਬਖਸਿ ਲੈਹਿ ਖੋਟੇ ਸੰਗਿ ਖਰੇ ॥
ਨਾਨਕ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਪਾਹਨ ਨੀਰਿ ਤਰੇ ॥੫੨॥

salok.

laykhai kaṭeh na chhootee-ai khin khin bhoolanhaar.
bakhsanhaar bakhas lai naanak paar uṭaar. ||1||

pa-orhee.

loon haraamee gunahgaar baygaanaa alap mat.
jee-o pind jin sukh dee-ay taahi na jaanat tat.
laahaa maa-i-aa kaarnay dah dis dhooddhan jaa-ay.
dayvanhaar daataar parabh nimakh na maneh basaa-ay.
laalach jhooth bikaar moh i-aa sampai man maahi.
lampat chor nindak mahaa tinhoo sang bihaa-ay.
tuDh bhaavai taa bakhas laihi khotay sang kharay.
naanak bhaavai paarbarahm paahan neer taray. ||52||

GAURRI BAWAN AKHRI M: 5



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(Continued)

In the closing lines of the last “*Paurri*” Guru Ji commented, that nothing happens, without God’s Will. He begins this “*Paurri*” with another very valuable lesson for us, that we should never be proud of our good deeds, because any account of them is not going to get us salvation, who knows for every good deed, how many bad deeds, we might have committed. Therefore in this “*Paurri*”, Guru Ji shows us how to pray to God to ignore our faults, and show mercy on us.

He says:

“Shloak”:-

(O God, if You judge us) by the account (of our deeds), then we can never be saved, because we commit errors at every instant. Nanak says, O Forgiver, forgive us and lead us across (the sea of worldly existence).”(1)

Now commenting on the true state of a mortal, and praying on our behalf, Guru Ji says:

“Paurri”

O God, the mortal is ungrateful sinner, He is uninformed and has very little wisdom. He, who gave him soul, body and comforts, he does not know His essence. For the sake of worldly gain, he goes searching in ten directions. But even for a moment, he does not enshrine that God, who is the giver of everything (to him). He has amassed greed, falsehood, sin,



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and worldly attachment in his mind, and he passes his life only in the company of covetous thieves, and worst slanderers. (But O God), if it so pleases You, You can still forgive the false ones (like us) along with the true (or virtuous people. Because, O) Nanak, if such be Your will, stones can float on water.”(52)

The message of this “*Paurri*” is, that we should never be proud of our good deeds, or other faith rituals we might be observing. Because in reality, account of our sins is incalculable, so we should simply pray to God in all humility, not to take into account our faults, but forgive us, as per His own innate merciful nature.

ਸਲੋਕੁ ॥

salok.

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਭਰਮੇ ਜਨਮ ਅਨੇਕ ॥
ਭਵਜਲ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਤੇਰੀ ਟੇਕ ॥੧॥

khaat peet khaylat hasat bharmay janam anayk.
bhavjal tay kaadhahu parabhoo naanak tayree tayk. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਖੇਲਤ ਖੇਲਤ ਆਇਓ ਅਨਿਕ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥
ਖੇਦ ਮਿਟੇ ਸਾਧੂ ਮਿਲਤ ਸਤਿਗੁਰ ਬਚਨ ਸਮਾਇ ॥

khaylat khaylat aa-i-o anik jon dukh paa-ay.
khayd mitay saaDhoo milat satgur bachan samaa-ay.

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ਖਿਮਾ ਗਰੀ ਸਚੁ ਸੰਚਿਓ ਖਾਇਓ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ॥

khimaa gahee sach sanchi-o khaa-i-o amrit naam.



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ਖਰੀ ਕ੍ਰਿਪਾ ਠਾਕੁਰ ਭਈ ਅਨਦ ਸੂਖ ਬਿਸਾਮ ॥
ਖੇਪ ਨਿਬਾਹੀ ਬਹੁਤੁ ਲਾਭ ਘਰਿ ਆਏ ਪਤਿਵੰਤ ॥
ਖਰਾ ਦਿਲਾਸਾ ਗੁਰਿ ਦੀਆ ਆਇ ਮਿਲੇ ਭਗਵੰਤ ॥
ਆਪਨ ਕੀਆ ਕਰਹਿ ਆਪਿ ਆਗੈ ਪਾਛੈ ਆਪਿ ॥
ਨਾਨਕ ਸੋਊ ਸਰਾਹੀਐ ਜਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ
॥੫੩॥

kharee kirpaa thaakur bha-ee anad sookh bisraam.
khayp nibaahee bahut laabh ghar aa-ay pativant.
kharaa dilaasaa gur dee-aa aa-ay milay bhagvant.
aapan kee-aa karahi aap aagai paachhai aap.
naanak so-oo saraahee-ai je ghat ghat rahi-aa bi-aap. ||53||

In the previous “*Paurri*” Guru Ji prayed on our behalf to God, and asked Him not to count our faults, but forgive us in His own mercy. In this “*Paurri*” Guru Ji continues that prayer, and tells how the company of saint Guru can save us from our sins and evil deeds.

He says:

“**Shloak**”: -

“O God, while eating, drinking, playing and laughing, we have been wandering though many lives. Nanak prays, O God, we have now sought Your support, (please) pull us out of this terrible worldly ocean.”(1)

Elaborating on the above, Guru Ji says:

“***Paurri***” –



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Sporting, playing and suffering pain in many existences the mortal comes to this world. But if he meets the saint (Guru) and fully merges in the advice of the true Guru, his suffering is ended. (Following Guru's advice, he who has) enshrined compassion, amassed truth, and has made the ambrosial Name as his (spiritual) food), on him has been bestowed abundant mercy of the Master, and he has been blessed with bliss, comforts, and peace. (In this way, the true Guru has) helped them to accomplish their purpose in life, and they have come to their (spiritual) home with honor. The Guru has given them true support, and reverend God has come to meet them."

Lest we may fall into any kind of ego trap, Guru Ji says: "(O my friends), His doings, God does all by Himself, for He alone is both here and hereafter. O Nanak, we should praise that God who is pervading each and every heart."(53)

The message of this "Paurri" is that if we want to end our long and tedious wanderings through many species, and return to our real home (and reunite with God from whom we have been separated for so many births), we should seek and act upon the advice of our Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥	salok.
ਆਏ ਪ੍ਰਭ ਸਰਨਾਗਤੀ ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲ ॥	aa-ay parab <u>h</u> sarnaagatee kirpaa ni <u>Dh</u> da-i-aal.
ਏਕ ਅਖਰੁ ਹਰਿ ਮਨਿ ਬਸਤ ਨਾਨਕ ਹੋਤ ਨਿਹਾਲ ॥੧॥	ayk ak <u>h</u> ar har man basat naanak hot nihaal. 1
ਪਉੜੀ ॥	pa-or <u>h</u> ee.



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ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ ॥
 ਅਖਰ ਕਰਿ ਕਰਿ ਬੇਦ ਬੀਚਾਰੇ ॥
 ਅਖਰ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ॥
 ਅਖਰ ਨਾਦ ਕਥਨ ਵਖਾਨਾ ॥
 ਅਖਰ ਮੁਕਤਿ ਜੁਗਤਿ ਭੈ ਭਰਮਾ ॥
 ਅਖਰ ਕਰਮ ਕਿਰਤਿ ਸੁਚ ਧਰਮਾ ॥
 ਦ੍ਰਿਸਟਿਮਾਨ ਅਖਰ ਹੈ ਜੇਤਾ ॥
 ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ ॥੫੪॥

akhar meh taribhavan parabh Dhaaray.
 akhar kar kar bayd beechaaray.
 akhar saastar simrit puraanaa.
 akhar naad kathan vakh-yaanaa.
 akhar mukat jugat bhai bharmaa.
 akhar karam kirat such Dharmaa.
 daristimaan akhar hai jaytaa.
 naanak paarbarahm nirlaypaa. ||54||

In the previous “Paurri” Guru Ji advised us that if we want to end our long and tedious wanderings through many species, and return to our real home (and reunite with God from whom we have been separated for so many births), we should seek and act upon the advice of our Guru. In this “Paurri” Guru Ji describes the significance of God’s word or command.

He first prays to God and says:

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“Shloak”: —



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O God, the treasure of mercy, we have come to Your refuge. Nanak says, he in whose mind is enshrined Your one word (of Your command), he obtains bliss.”(1)

Elaborating on the significance of God’s word, (command or will), Guru Ji says:

“Paurri” –

It is by (uttering) His word (or command), that God created the three worlds. It is after coining the words; the “*Vedas*” were (uttered) and deliberated upon. “*Shastras*”, “*Simritis*” and “*Puranas*”, (the Hindu philosophies), have been (described through the medium) of words. In words, are written all the hymns, discourses and lectures. By means of words is described the way to salvation from fear and doubt. It is through the words that all religious rites, worldly acts, piety, and religions are described. All that is visible is as per God’s word (or command). But O Nanak, the all pervading God Himself is detached and no words can describe His end or limit.” (54)

The message of the “Paurri” is that all the universe and everything in it comes into existence as per the word (or command) of God, but no words can describe Him.

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salok.

ਹਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲਿਖਾਵਤੀ ॥
ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ ॥

hath kalam agamm mastak likhaavaṭee.
urajh rahi-o sabh sang anoop roopaavaṭee.



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ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ ॥
ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥੧॥

ਪਉੜੀ ॥

ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ ਅਬਿਨਾਸੀ ਅਘਨਾਸ ॥
ਹੇ ਪੂਰਨ ਹੇ ਸਰਬ ਮੈ ਦੁਖ ਭੰਜਨ ਗੁਣਤਾਸ ॥
ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ਹੇ ਨਿਰਗੁਣ ਸਭ ਟੇਕ ॥
ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੁਣ ਨਿਧਾਨ ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ ॥
ਹੇ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ਹਰਿ ਭੀ ਹੋਵਨਹਾਰ ॥
ਹੇ ਸੰਤਹ ਕੈ ਸਦਾ ਸੰਗਿ ਨਿਧਾਰਾ ਆਧਾਰ ॥
ਹੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੋ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੋਇ ॥

ਪੰਨਾ ੨੬੨

ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥੫੫॥

ustat kahan na jaa-ay mukhahu tuhaaree-aa.
mohee daykh daras naanak balihaaree-aa. ||1||

pa-orhee.

hay achut hay paarbarahm abhinaasee aghnaas.
hay pooran hay sarab mai dukh bhanjan guntaas.
hay sangee hay nirankaar hay nirgun sabh tayk.
hay gobid hay gun niDhaan jaa kai sadaa bibayk.
hay aprampar har haray heh bhee hovanhaar.
hay santah kai sadaa sang niDhaaraa aaDhaar.
hay thaakur ha-o daasro mai nirgun gun nahee ko-ay.

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naanak deejai naam daan raakha-o hee-ai paro-ay. ||55||

In the previous “Paurri” Guru Ji told us that all the universe and everything in it comes into existence as per the word or command of God. In this “Paurri” Guru Ji shows us how to pray to that God, who is also the scribe of our destiny. He says:



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“Shloak”: —

Oh, the unknowable God, in Your hand is the pen, which keeps on inscribing the destinies of mortals, as per Your command. O handsome God of unparalleled beauty, You are intertwined with all (like warp and woof). Nanak says, my tongue cannot describe Your praise. I am simply fascinated seeing Your sight.”(1)

Continuing his praise, Guru Ji says:

“Paurri” –

O my immovable, imperishable and transcendent God, the destroyer of sins: O the perfect one, who is pervading in all: O the destroyer of pain and treasure of virtues: O comrade of all, the formless one, O absolute God and the support of all: O master of the earth, O the treasure of qualities, who has always the sense of discriminating between good and bad: O remotest of the remote God, who is present now and will be there forever: O the eternal companion of the saints and the support of the support less: O Master, I am Your humble servant. Me the merit less one have no merit in me, Nanak prays that bestow upon the gift of Your Name, which I may keep enshrined in my heart.”(55)

The message of this “Paurri” is that it is God who is the scribe of our destiny according to our past actions. He is the possessor of all merits, and qualities. Therefore we should always pray most humbly to Him to show His mercy on us and bless us with His Name.



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<p>ਸਲੋਕੁ ॥</p> <p>ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥</p> <p>ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਹੋਦਰਾ ॥</p> <p>ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤ੍ਰੁ ਨਿਰੋਧਰਾ ॥</p> <p>ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ ॥</p> <p>ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤੁ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ ॥</p> <p>ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ ਕਰਾ ॥</p> <p>ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤ੍ਰੁ ਹਰਿ ਜਪਿ ਉਧਰਾ ॥</p> <p>ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ</p>	<p>salok.</p> <p>gurdayv maataa gurdayv pitaa gurdayv su-aamee parmaysuraa.</p> <p>gurdayv sakhaa agi-aan bhanjan gurdayv banDhip sahodaraa.</p> <p>gurdayv daataa har naam updaysai gurdayv mant niroDharaa.</p> <p>gurdayv saa^Nt sat buDh moorat gurdayv paaras paras paraa.</p> <p>gurdayv tirath amrit sarovar gur gi-aan majan apramparaa.</p> <p>gurdayv kartaa sabh paap hartaa gurdayv patit pavit karaa.</p> <p>gurdayv aad jugaad jug jug gurdayv mant har jap uDharaa.</p> <p>gurdayv sangat parabh mayl kar kirpaa ham moorh paapee jit lag taraa.</p> <p>gurdayv satgur paarbarahm parmaysar gurdayv naanak har namaskaraa. 1 </p> <p>ayhu salok aad ant parh-naa.</p>
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ਲਗਿ ਤਰਾ ॥

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ
ਨਮਸਕਰਾ ॥੧॥
ਏਹੁ ਸਲੋਕੁ ਆਦਿ ਅੰਤਿ ਪੜਣਾ ॥

GAURRI BAWAN AKHRI M: 5

(Continued)

This Shloak was also entered at the beginning of this chapter (Baawan Akhri). Guru Ji has ordered that it should be read both at the beginning and end of this chapter. Its interpretation is repeated below:

“Shloak”:-

The Guru is our (spiritual) mother, father, master, and (embodiment of) God.
The Guru is our mate, the destroyer of ignorance, (our) kinsman and real brother.
The Guru is the giver and teacher of God's Name and Guru is such a mantra which is never ineffective
The Guru is the image of peace, truth and wisdom and Guru is the philosopher's stone, touching which mortal is saved.
The Guru is the place of pilgrimage, the pool of nectar, bathing in which brings infinite wisdom.



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The Guru is the creator, and the destroyer of all sins. He is the purifier of the impure.
The Guru is from the beginning of time, through ages upon ages, meditating on whose mantra (or advice), one is saved."

Therefore, Guru Ji prays to God and says: "O God, bless us also with the society of the Guru, joining whose company, we the ignorant sinners may also be saved."

In conclusion, Guru Ji says: "(O my friends), Guru, is the embodiment of the all pervading God. Therefore, Nanak bows to his Guru, who is embodiment of God."(1)

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ਗਉੜੀ ਸੁਖਮਨੀ ਮਃ ੫ ॥

ga-or^hee sukh^hmancee mehl^haa 5.

ਸਲੋਕੁ ॥

salok.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥

aad gur-ay namah.

ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥

jugaad gur-ay namah.



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ਸਤਿਗੁਰਏ ਨਮਹ ॥
ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥੧॥

ਅਸਟਪਦੀ ॥

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥
ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥
ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥
ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖਰ ॥
ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖਰ ॥
ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥
ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥
ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੇ ॥
ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੇ ॥੧॥
ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥
ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ ॥ ਰਹਾਉ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥

satgur-ay namah.
saree gurdayv-ay namah. ||1||

asatpadee.

simra-o simar simar sukh paava-o.
kal kalays tan maahi mitaava-o.
simra-o jaas bisumbhar aykai.
naam japaṭ agnaṭ anaykai.
bayd puraan simriṭ suDhaakh-yar.
keenay raam naam ik aakh-yar.
kinkaa ayk jis jee-a basaavai.
taa kee mahimaa ganee na aavai.
kaa^Nkhee aykai daras tuhaaro.
naanak un sang mohi uDhaaro. ||1||
sukhmanee sukh amriṭ parabḥ naam.
bhagaṭ janaa kai man bisraam. rahaa-o.
parabḥ kai simran garabḥ na basai.



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ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ ॥	parabh kai simran <u>dookh</u> jam nasai.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥	parabh kai simran kaal parharai.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥	parabh kai simran <u>dusman</u> tarai.
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥	parabh simrat <u>kachh</u> <u>bighan</u> na laagai.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥	parabh kai simran an- <u>din</u> jaagai.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥	parabh kai simran <u>bha</u> -o na bi-aapai.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥	parabh kai simran <u>dukh</u> na <u>santa</u> apai.
ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥	parabh kaa simran saa <u>Dh</u> kai sang.
ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥੨॥	sarab ni <u>Dhaan</u> naanak har rang. 2
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥	parabh kai simran ri <u>Dh</u> si <u>Dh</u> na-o ni <u>Dh</u> .
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥	parabh kai simran gi-aan <u>Dhi</u> -aan <u>ta</u> t bu <u>Dh</u> .
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥	parabh kai simran jap <u>ta</u> p poojaa.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥	parabh kai simran binsai <u>doo</u> jaa.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ ॥	parabh kai simran <u>tirath</u> isnaanee.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ ॥	parabh kai simran <u>dargeh</u> maanee.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ ॥	parabh kai simran ho-ay so <u>bh</u> alaa.
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥	parabh kai simran sufal falaa.
ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥	say simrahi jin aap simraa-ay.



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<p>ਪੰਨਾ ੨੬੩</p> <p>ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥</p> <p>ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਊਚਾ ॥</p>	<p>SGGSP-263</p> <p>naanak <u>t</u>aa kai laaga-o paa-ay. 3 </p> <p>para<u>b</u>h kaa simran sa<u>b</u>h <u>t</u>ay oochoaa.</p>
<p>SGGSP-263</p> <p>ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਧਰੇ ਮੂਚਾ ॥</p> <p>ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥</p> <p>ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥</p> <p>ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ ॥</p> <p>ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥</p> <p>ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥</p> <p>ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥</p> <p>ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥</p> <p>ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥</p> <p>ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਧਨਵੰਤੇ ॥</p> <p>ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਤਿਵੰਤੇ ॥</p>	<p>para<u>b</u>h kai simran u<u>D</u>hray moochoaa.</p> <p>para<u>b</u>h kai simran <u>t</u>arisnaa bu<u>j</u>hai.</p> <p>para<u>b</u>h kai simran sa<u>b</u>h ki<u>ch</u>h su<u>j</u>hai.</p> <p>para<u>b</u>h kai simran naahee jam <u>t</u>araasaa.</p> <p>para<u>b</u>h kai simran pooran aasaa.</p> <p>para<u>b</u>h kai simran man kee mal jaa-ay.</p> <p>amri<u>t</u> naam ri<u>d</u> maahi samaa-ay.</p> <p>para<u>b</u>h jee baseh saa<u>D</u>h kee rasnaa.</p> <p>naanak jan kaa <u>d</u>aasan <u>d</u>asnaa. 4 </p> <p>para<u>b</u>h ka-o simrahi say <u>D</u>hanvan<u>t</u>ay.</p> <p>para<u>b</u>h ka-o simrahi say pa<u>t</u>ivan<u>t</u>ay.</p>



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ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਜਨ ਪਰਵਾਨ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪੁਰਖ ਪ੍ਰਧਾਨ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਬੇਮੁਹਤਾਜੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਸਰਬ ਕੇ ਰਾਜੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਸੁਖਵਾਸੀ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਦਾ ਅਬਿਨਾਸੀ ॥
 ਸਿਮਰਨ ਤੇ ਲਾਗੇ ਜਿਨ ਆਪਿ ਦਇਆਲਾ ॥
 ਨਾਨਕ ਜਨ ਕੀ ਮੰਗੈ ਰਵਾਲਾ ॥੫॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਮੁਖ ਸੁਹਾਵੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸੂਖਿ ਬਿਹਾਵੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਆਤਮੁ ਜੀਤਾ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਨਿਰਮਲ ਰੀਤਾ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਅਨਦ ਘਨੇਰੇ ॥
 ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਬਸਹਿ ਹਰਿ ਨੇਰੇ ॥
 ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਅਨਦਿਨੁ ਜਾਗਿ ॥
 ਨਾਨਕ ਸਿਮਰਨੁ ਪੂਰੈ ਭਾਗਿ ॥੬॥

parabh ka-o simrahi say jan parvaan.
 parabh ka-o simrahi say purakh parDhaan.
 parabh ka-o simrahi se baymuhtaajay.
 parabh ka-o simrahi se sarab kay raajay.
 parabh ka-o simrahi say sukhvaasee.
 parabh ka-o simrahi sadaa abhinaasee.
 simran tay laagay jin aap da-i-aalaa.
 naanak jan kee mangai ravaalaa. ||5||
 parabh ka-o simrahi say par-upkaaree.
 parabh ka-o simrahi tin sad balihaaree.
 parabh ka-o simrahi say mukh suhaavay.
 parabh ka-o simrahi tin sookh bihaavai.
 parabh ka-o simrahi tin aatam jeetaa.
 parabh ka-o simrahi tin nirmal reetaa.
 parabh ka-o simrahi tin anad ghanayray.
 parabh ka-o simrahi baseh har nayray.
 sant kirpaa tay an-din jaag.
 naanak simran poorai bhaag. ||6||



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ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਬਹੂ ਨ ਝੂਰੇ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜਿ ਸਮਾਨੀ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥
 ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥
 ਸਿਮਰਹਿ ਸੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮਇਆ ॥
 ਨਾਨਕ ਤਿਨ ਜਨ ਸਰਨੀ ਪਇਆ ॥੭॥
 ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਭਗਤ ਪ੍ਰਗਟਾਏ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਲਗਿ ਬੇਦ ਉਪਾਏ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥

parabh kai simran kaaraj pooray.
 parabh kai simran kabahu na jhooray.
 parabh kai simran har gun baanee.
 parabh kai simran sahj samaanee.
 parabh kai simran nihchal aasan.
 parabh kai simran kamal bigaasan.
 parabh kai simran anhad jhunkaar.
 sukh parabh simran kaa ant na paar.
 simrahi say jan jin ka-o parabh ma-i-aa.
 naanak tin jan sarnee pa-i-aa. ||7||
 har simran kar bhagat pargataa-ay.
 har simran lag bayd upaa-ay.
 har simran bha-ay siDh jatee daatay.
 har simran neech chahu kunt jaatay.
 har simran Dhaaree sabh Dharna.
 simar simar har kaaran karnaa.
 har simran kee-o sagal akaaraa.



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ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥੮॥੧॥

har simran meh aap nirankaaraa.
kar kirpaa jis aap bujhaa-i-aa.
naanak gurmukh har simran tin paa-i-aa. ||8||1||

GAURRI SUKHMASRI: M5

Shloak

As per Dr. Bhai Vir Singh Ji, fifth Guru (*Arjun Dev Ji*) uttered this chapter (titled "*Sukhmani*"), probably in "*Sammat*" 1661 (A.D. 1604) while sitting on the bank of "*Ram-Sar*" tank under a "*Baiyer*" tree (which yields fruits like tiny apples). This chapter is supposed to compensate for any shortcomings in remembering God's Name and its 24 Ashtpadis or stanzas are supposed to purify our 24,000 breaths in 24 hours. It is called "*Sukhmani*" – the crown bead or psalm of peace, because by slowly reading and reflecting on the simple straight forward advice, one is automatically dissuaded from all evil thoughts and one is drawn towards godly qualities like humility, sweetness and remembrance of God - the giver of all gifts to us, including our body, life and soul. The result is that one obtains great peace of mind.

Guru Ji begins this psalm of peace by first paying tribute to God. He says:

"Shloak": —



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I salute that supreme God, who is there even before the time began, who has been there throughout all ages, and who is the eternal Guru of all.”(1)

To start with Guru Ji stresses upon us the need to meditate on God so that we can find peace and comfort. He says:

“Ashtpadi”: - (or composition of eight stanzas)

“I wish that I might keep meditating (on God, and) by meditating on Him again and again; I may obtain peace, and thus get rid of afflictions (like lust, anger, and greed etc.) within my body. I contemplate on Him, who pervades the universe and whose Name myriads of creatures repeat. Even the “*Vedas*”, “*Puranas*”, and ““*Simritis*”” (the Hindu scriptures), have recognized the one Name of God as the most sacred. The person in whose heart God instills even an iota of His Name, his glory cannot be described. Nanak prays, O God save me also by keeping me in the company of those, who crave only for your vision alone.”(1)

Next giving the essence of the entire chapter of “*Sukhmani*”, Guru Ji says: “O my friends), The nectar Name of God is the crown jewel (or the true essence) of all peace, and (this Name), resides in the hearts of (true) devotees (of God).” (Pause)

Now Guru Ji describes some of the benefits of meditating on God. He says: “By meditating on God, man does not go through birth or death again). By meditating on God, the demon of pain goes away. By meditating on God, the fear of death vanishes. By meditating on God, our enemies stop attacking (us). By remembering God, no obstacle comes our way. By remembering God, one keeps awake day and night (to the worldly temptations). By remembering God, fear



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doesn't afflict us. By meditating on God, no sorrow tortures us. It is only in the company of saint (Guru) that one is attuned to the contemplation of God's Name, and O Nanak, one finds all treasures in God's love."(2)

SUKHMANI

(Continued)

Continuing to describe the benefits of meditating on God's Name, Guru Ji says: "On contemplating God, one obtains mystical powers and the nine treasures (or all kinds of worldly wealth). By God's meditation, man obtains divine knowledge, contemplation and essence of wisdom. By contemplating on God, man receives all the fruits of devotion, penance and worship. By meditation on God, any thought of power other than God, vanishes (from one's mind). By contemplating on God, one gets all the merits of bathing at pilgrimage stations. By contemplating on God, the mortal receives honor in the God's court. By meditating on God one acquires the philosophy that whatever is happening in the world is for the better (in the end). By meditating on God one becomes successful in achieving the supreme goal of his life. However, only they meditate on God, whom He Himself causes to remember and I Nanak, salute them."(3)

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Commenting further on contemplation of God, Guru Ji says: "Contemplation of God, is the most exalted of all (other faith rituals and deeds). By meditating on God, even the worst sinners have been saved. By meditating on God, the burning desire for wealth is quenched. Because by meditating on God, one is able to understand everything (including



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the consequences of worldly desires). By meditating on God, one doesn't feel afraid of death. By meditating on God all one's desires are fulfilled (and his mind doesn't have any more worldly desires). By remembering God all the impurity of (evil thoughts) in his mind is removed, and the immortalizing Name (of God) comes to abide in the heart. The saints (so continually utter God's Name (as if) the reverend God resides on their tongue, and Nanak is a servant to such servants of God.”(4)

Guru Ji now tells about the merits of those who contemplate on God. He says: “They who meditate on God, are truly rich (because they possess the true wealth of Name). They who meditate on God are (truly) honorable. They who meditate on God are, the approved ones (in God's court). They who meditate on God are the most distinguished. They who meditate on God are not dependent on any one (because all they need, they obtain from God). They who meditate on God are the kings of all. They who meditate on God live in peace. They who meditate on God become (free from rounds of births and deaths, and thus they) become non-perishable. However, only those persons engage in meditation, on whom God shows His mercy. Nanak begs the most humble service of such devotees.”(5)

Continuing to describe the merits of those who contemplate on God, Guru Ji says: “They who contemplate on God become benevolent to others. I am always a sacrifice to those who meditate on God. They who meditate on God look beautiful (because their inner beauty is explicit on their faces). They who meditate on God pass their life in peace. Those who meditate on God have conquered their self (conceit). They who meditate on God lead their way of life become immaculate. They who meditate on God attain immense bliss. Those who meditate on God, reside in the presence of God. By the grace of the saint (Guru) they always remain awake (to their duty to meditate on God). But O Nanak, the gift of meditation is obtained only by perfect good luck.”(6)



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Now Guru Ji tells us the benefits of meditating on God. He says: “By meditating on God, all one’s tasks are accomplished. He who meditates on God never repents. By meditating on God one utters only merits of God. By meditating on God, one merges in equipoise. By meditating on God, one’s mind remains in a stable state (and doesn’t waiver). By meditating on God, (one’s heart feels delighted like a) lotus in bloom. By meditating on God a very soothing divine music keeps ringing in one’s heart. In fact, there is no end to the pleasures obtained by meditating on God. However, only those meditate, on whom is God’s mercy, and Nanak bows to the feet of such devotees (of God).”(7)

Finally Guru Ji quotes some examples, to illustrate the blessings of meditation on God. He says: “It is because of their meditation on God, that the devotees became known (in the world). It is by engaging in meditation that (the sages) uttered the “*Vedas*”. It is through meditation, that the mortals became adepts, celibates and men of compassion. By meditating on God, even the lowborn were known the world over. (Actually), it is meditation on God, which has provided support to the entire earth. Therefore (O man), again and again meditate (on God), who is the cause of all causes. It is for meditation that the whole universe was created. Where there is meditation, there the formless God Himself resides. But O Nanak, only he whom God in His mercy makes to realize its importance, obtains the wealth of meditation, through Guru’s grace.”(8-1)

The message of this “*Ashtpadi*” is that meditation on God is the best kind of worship and can bring us all kinds of temporal, social and spiritual benefits and bliss. But only those engage in meditation on God, who are truly fortunate, and on whom God has showed His mercy, and blessed them with the guidance of the



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Guru (Granth Sahib Ji).



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ਸਲੋਕੁ ॥

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥
ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥੧॥

ਪੰਨਾ ੨੬੪

ਅਸਟਪਦੀ ॥

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥
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ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥
ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥
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ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ ॥
ਐਸਾ ਨਾਮੁ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥੨॥
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ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਰਿ ਪਰਾਹੀ ॥
ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥
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ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ ॥
ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਰਾਮ ॥
ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੁ ਨ ਧੋਵੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਖੋਵੈ ॥
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ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥
ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥
ਜਹ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥

salok.

deen darad dukh bhanjnaa ghat ghat naath anaath.
saran tum^Haaree aa-i-o naanak kay parabh saath. ||1||

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asatpadee.

jah maat pitaa sut meet na bhaa-ee.
man oohaa naam tayrai sang sahaa-ee.
jah mahaa bha-i-aan doot jam dalai.
tah kayval naam sang tayrai chalai.
jah muskal hovai at bhaaree.
har ko naam khin maahi uDhaaree.
anik punahcharan karat nahee tarai.
har ko naam kot paap parharai.
gurmukh naam japahu man mayray.
naanak paavhu sookh ghanayray. ||1||
sagal sarisat ko raajaa dukhee-aa.
har kaa naam japat ho-ay sukh-aa.
laakh karoree banDh na parai.
har kaa naam japat nistarai.
anik maa-i-aa rang tikh na bujhaavai.
har kaa naam japat aaghaavai.
jih maarag ih jaat ikaylaa.
tah har naam sang hot suhaylaa.
aisaa naam man sadaa Dhi-aa-ee-ai.
naanak gurmukh param gat paa-ee-ai. ||2||
chhootat nahee kot lakh baahee.
naam japat tah paar paraahee.
anik bighan jah aa-ay sanghaarai.
har kaa naam tatkaal uDhaarai.
anik jon janmai mar jaam.
naam japat paavai bisraam.
ha-o mailaa mal kabahu na Dhovai.
har kaa naam kot paap khovai.
aisaa naam japahu man rang.
naanak paa-ee-ai saaDh kai sang. ||3||
jih maarag kay ganay jaahi na kosaa.
har kaa naam oohaa sang toosaa.
jih paidai mahaa anDh gubaaraa.
har kaa naam sang ujee-aaraa.
jahaa panth tayraa ko na sinjaanoo.
har kaa naam tah naal pachhaanoo.
jah mahaa bha-i-aan tapat baho ghaam.



ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥	tah har kay naam kee tum oopar <u>ch</u> haam.
SGGSP-264	
ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝ ਆਕਰਖੈ ॥ ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥੪॥ ਭਗਤ ਜਨਾ ਕੀ ਬਰਤਨਿ ਨਾਮੁ ॥ ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਵਾਮੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਰੇ ਜਨ ਕੋਟਿ ॥ ਹਰਿ ਜਸੁ ਕਰਤ ਸੰਤ ਦਿਨੁ ਰਾਤਿ ॥ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ ॥ ਹਰਿ ਜਨ ਕੈ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥ ਪਾਰਬ੍ਰਹਮਿ ਜਨ ਕੀਨੋ ਦਾਨ ॥ ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ ॥ ਨਾਨਕ ਜਨ ਕੈ ਬਿਰਤਿ ਬਿਬੇਕੈ ॥੫॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਮੁਕਤਿ ਜੁਗਤਿ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਕਉ ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਾ ਰੂਪ ਰੰਗੁ ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਬ ਪਰੈ ਨ ਭੰਗੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕੀ ਵਡਿਆਈ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਸੋਭਾ ਪਾਈ ॥	jahaa <u>tri</u> khaa man <u>tujh</u> aakra <u>kh</u> ai. tah naanak har har amrit <u>bar</u> khai. 4 <u>bh</u> agat janaa kee bartan naam. sant janaa kai man bisraam. har kaa naam <u>da</u> as kee ot. har kai naam <u>u</u> Dhray jan kot. har jas karat sant <u>di</u> n raat. har har a- <u>uk</u> ha <u>Dh</u> saa <u>Dh</u> kamaat. har jan kai har naam ni <u>Dh</u> aan. paarbarahm jan keeno <u>da</u> an. man tan rang ratay rang aykai. naanak jan kai birat bibaykai. 5 har kaa naam jan ka-o mukat jugat. har kai naam jan ka-o <u>tri</u> pat <u>bh</u> ugat. har kaa naam jan kaa roop rang. har naam japat kab parai na <u>bh</u> ang. har kaa naam jan kee vadi-aa-ee. har kai naam jan <u>so</u> bhaa paa-ee.
ਪੰਨਾ ੨੬੫	SGGSP-265
ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਭੋਗ ਜੋਗ ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਛੁ ਨਾਹਿ ਬਿਓਗੁ ॥ ਜਨੁ ਰਾਤਾ ਹਰਿ ਨਾਮ ਕੀ ਸੇਵਾ ॥ ਨਾਨਕ ਪੂਜੈ ਹਰਿ ਹਰਿ ਦੇਵਾ ॥੬॥ ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਮਾਲੁ ਖਜੀਨਾ ॥ ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ ॥ ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਓਟ ਸਤਾਣੀ ॥ ਹਰਿ ਪ੍ਰਤਾਪਿ ਜਨ ਅਵਰ ਨ ਜਾਣੀ ॥ ਓਤਿ ਪੋਤਿ ਜਨ ਹਰਿ ਰਸਿ ਰਾਤੇ ॥ ਸੁੰਨ ਸਮਾਧਿ ਨਾਮ ਰਸ ਮਾਤੇ ॥ ਆਠ ਪਹਰ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੈ ॥ ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੈ ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਬਹੁ ਕਰੇ ॥ ਨਾਨਕ ਜਨ ਸੰਗਿ ਕੋਤੇ ਤਰੇ ॥੭॥ ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੋ ਨਾਮ ॥ ਕਾਮਧੇਨ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥ ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ ॥ ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ॥ ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥ ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥ ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥ ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥	har kaa naam jan ka-o <u>bh</u> og jog. har naam japat <u>ka</u> chh naahi bi-og. jan raataa har naam kee sayvaa. naanak poojai har har <u>da</u> yvaa. 6 har har jan kai maal <u>kh</u> ajeena. har <u>Dh</u> an jan ka-o aap parab <u>h</u> <u>de</u> ena. har har jan kai ot <u>sa</u> taanee. har partaap jan avar na jaanee. ot pot jan har ras raatay. sunn samaa <u>Dh</u> naam ras maatay. aath pahar jan har har japai. har kaa <u>bh</u> agat pargat nahee <u>ch</u> hapai. har kee <u>bh</u> agat mukat baho karay. naanak jan sang kaytay taray. 7 paarjaat ih har ko naam. kaam <u>Dh</u> ayn har har gun gaam. sab <u>h</u> tay ootam har kee katha. naam sunat <u>da</u> rad <u>du</u> k <u>h</u> lathaa. naam kee mahimaa sant rid vasai. sant partaap <u>du</u> rat sab <u>h</u> nasai. sant kaa sang vad <u>bh</u> aagee paa-ee-ai. sant kee sayvaa naam <u>Dh</u> i-aa-ee-ai. naam <u>tu</u> l <u>ka</u> chh avar na ho-ay.



ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥

naanak gurmukh naam paavai jan ko-ay. ||8||2||



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GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*”, Guru Ji gave us the message that meditation on God is the best kind of worship and can bring us all kinds of temporal, social and spiritual benefits and bliss, but the meditation of Name is done only by those, who are truly fortunate, and on whom God has showed His mercy, and blessed them with the guidance of the Guru.

In this “*Ashtpadi*” Guru Ji first prays to God, then narrates so many benefits, merits and excellencies of meditating on God’s Name, and also tells us, whose company could be most beneficial for this purpose. He says:

“*Shloak*”: —

O destroyer of pain and woes of the poor, who pervades all hearts, and who is the support of the support less, I have come to you refuge. Please keep Nanak, always in Your society).”(1)

Next Guru Ji describes in so many beautiful ways some of the benefits of meditating on God’s Name (or reflecting on the extent of His power and love). He says:

“*Ashtpadi*”: -

Where in the yond, your mother, father, sons and friends will not be with you, O my soul, God’s Name will be your helper. Where there are armies of dreadful demons, there only God’s Name will be your supporter. When you are in extremely difficult situation, God’s Name will save you in a moment. Even by doing countless virtuous deeds, you will not be able to save yourself (from the consequences of your misdeeds), but God’s Name will wash off myriads of your sins. (Therefore), O my mind, seeking Guru’s shelter, meditate on the Name, and you will obtain many comforts.”(1)

Now Guru Ji quotes some specific examples of merits of Name.

He says: “(O my mind), even if one is a king of the entire world, he still will be in distress, but by reciting God’s Name he will obtain peace. (Even) millions and billions (of dollars) do not put a stop (in man’s desire for more money). But by meditating on God’s Name, he crosses over (this sea of worldly desires). Countless pleasures of (worldly) wealth do not quench one’s thirst (for more wealth), but by meditating on the (God’s) Name, one becomes satiated (with worldly desires). The journey (after death), where the soul has to go alone, God’s Name provides the comfort of a companion. Therefore, O my mind, we should always meditate on such (peace giving) Name. O Nanak, in this way, through Guru’s grace, we obtain the supreme state (of bliss).”(2)

Now Guru Ji gives the examples of many situations where God’s Name saves us. He says: “(O my mind), where even the support of millions of brothers, one cannot liberate himself (from the worldly problems), by meditating on (God’s) Name, he will (easily) cross over (these entanglements). Where unaccountable misfortunes threaten to destroy a person, there God’s Name immediately protects him. The mortal keeps on dying and taking births in many existences, but by uttering God’s Name, he obtains rest (in God’s presence). Soiled with (the dirt of his) ego, a mortal never washes off this dirt. It is only God’s Name, which washes off (the dirt of) millions of sins. Therefore, Nanak says: “O my mind meditate on such a Name with love, which we obtain only in the company of saints (Guru).”(3)

Now Guru Ji tells us how God’s Name can help us in various long and torturous situations in this life and the life after.

He says: “(O my mind), the journey (after death), whose miles cannot be counted, on that (journey), God’s Name will be your sustenance. That journey, where there is pitch darkness (of ignorance), God’s Name will be like a source of light with you. That journey (of life), where no one is your acquaintance, God’s Name will be with you as your introducing friend. Where you are in the midst of extreme heat (and distress) of dreadful evils, there God’s Name (would protect you like cool) shade over you. Where the thirst (for worldly wealth) torture you, there O Nanak, God’s Name rains like nectar (which quenches all kinds of thirsts).”(4)

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Next Guru Ji describes the conduct of God's devotees and their achievements as a result of meditating on God's Name. He says: "For the devotees, God's Name, is their thing of daily use. It always remains residing in the hearts of the saintly persons. God's Name is the support of the servants (of God). By meditating on God's Name, millions of people have been saved. The saints praise God day and night. The saints acquire the medicine of God's Name. God's Name is the treasure for God's devotees. God Himself has bestowed this treasure on His devotees. The bodies and minds of devotees remain imbued with the love of one (God) alone. (Because) O Nanak, the devotees have a discriminating intellect (to recognize that God's Name is the best thing of all)." (5)

Next Guru Ji tells what benefits God's Name brings to those who practice it. He says: "God's Name is the way of salvation (from worldly bonds) for the devotees. (Because, by meditating on) God's Name, the devotee is satiated of his (worldly) cravings. God's Name is the devotee's beauty and splendor. By meditating on God's Name, nothing comes in the way of (devotee's) way. It is through God's Name that God's devotees receive honor and through God's Name, the devotees attain glory. God's Name is the only joy and yoga (or union with God) for the devotee. By meditating on the Name, there is never a separation from God. The devotee is imbued with the service of God's Name. In brief, O Nanak, a devotee always worships God, the embodiment of light." (6)

Elaborating further on the merits of meditating on God's Name, Guru Ji says: "For the devotees, God's Name is their capital and treasure. God Himself has bestowed this wealth on His devotees. For the devotees, God is their firm shelter. Because of God's glory, the devotees do not seek any other support. Like warp and woof, the devotees remain imbued with the relish of God's Name. Being intoxicated with the relish of God's Name, they remain in a state of complete stillness (of mind). At all time the devotee repeats God's Name. God's devotee becomes known, and doesn't remain hidden. Many are saved in the company of the devotee. O Nanak, in the company of the devotee many have crossed over (the worldly ocean)." (7)

In conclusion, Guru Ji says: "God's Name is like the all wish fulfilling "Elysian tree". God's Name satisfies all desires like the (mystical) "Kaamdhen" cow. God's Name is the highest discourse. Because by hearing the Name, all woes and pains go away. The virtue of the glory of God's Name resides in the hearts of the saints. By saint's influence all the sin flees away. But it is only by good fortune that we find the company of saints. The real service of the saints (Guru) is to meditate on God's Name. In short, nothing equals the value of Name, but O Nanak, only a very rare person obtains the gift of (God's) Name." (8-2)

The message of this "Ashtpadi" is that nothing equals the merits and blessings of meditating on God's Name, and it is only through the grace of the Guru, that we can obtain this nectar of Name.

ਸਲੋਕੁ ॥

ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਵੋਲਿ ॥
ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥੧॥

ਅਸਟਪਦੀ ॥

ਜਾਪ ਤਾਪ ਗਿਆਨ ਸਭਿ ਧਿਆਨ ॥
ਖਟ ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਵਖਿਆਨ ॥
ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧ੍ਰਮ ਕਿਰਿਆ ॥
ਸਗਲ ਤਿਆਗਿ ਬਨ ਮਧੇ ਫਿਰਿਆ ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ ॥
ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ ॥
ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੇ ਕਰਿ ਰਾਤੀ ॥
ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ ॥
ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ ॥

salok.

baho saastar baho simritē paykḥay sarab dhadhol.
poojas naahee har haray naanak naam amol. ||1||

asatpadee.

jaap taap gi-aan sabh Dhi-aan.
khat saastar simrit vakhi-aan.
jog abhi-aas karam Dharam kiri-aa.
sagal ti-aag ban maDhay firi-aa.
anik parkaar kee-ay baho jatnaa.
punn daan homay baho ratnaa.
sareer kataa-ay homai kar raatee.
varaṭ naym karai baho bhaatee.
nahee tul raam naam beechaar.



ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ ॥੧॥
 ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰੁ ਜੀਵੈ ॥
 ਮਹਾ ਉਦਾਸੁ ਤਪੀਸਰੁ ਥੀਵੈ ॥
 ਅਗਨਿ ਮਾਹਿ ਹੋਮਤ ਪਰਾਨ ॥
 ਕਨਿਕ ਅਸੂ ਹੈਵਰ ਭੂਮਿ ਦਾਨ ॥
 ਨਿਉਲੀ ਕਰਮ ਕਰੈ ਬਹੁ ਆਸਨ ॥
 ਜੈਨ ਮਾਰਗ ਸੰਜਮ ਅਤਿ ਸਾਧਨ ॥
 ਨਿਮਖ ਨਿਮਖ ਕਰਿ ਸਰੀਰੁ ਕਟਾਵੈ ॥
 ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ ॥
 ਹਰਿ ਕੇ ਨਾਮ ਸਮਸਰਿ ਕਛੁ ਨਾਹਿ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਤ ਗਤਿ ਪਾਹਿ ॥੨॥
 ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ ॥
 ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥
 ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥
 ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥
 ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ ॥
 ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ ॥
 ਜਲਿ ਧੋਵੈ ਬਹੁ ਦੇਹ ਅਨੀਤਿ ॥
 ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ ॥
 ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਹਿਮਾ ਉਚ ॥
 ਨਾਨਕ ਨਾਮਿ ਉਧਰੇ ਪਤਿਤ ਬਹੁ ਮੁਚ ॥੩॥
 ਬਹੁਤੁ ਸਿਆਣਪ ਜਮ ਕਾ ਭਉ ਬਿਆਪੈ ॥

ਪੰਨਾ ੨੬੬

ਅਨਿਕ ਜਤਨ ਕਰਿ ਤ੍ਰਿਸਨ ਨਾ ਧ੍ਰਾਪੈ ॥
 ਭੇਖ ਅਨੇਕ ਅਗਨਿ ਨਹੀ ਬੁਝੈ ॥
 ਕੋਟਿ ਉਪਾਵ ਦਰਗਹ ਨਹੀ ਸਿਝੈ ॥
 ਛੂਟਸਿ ਨਾਹੀ ਉਭ ਪਇਆਲਿ ॥
 ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ ॥
 ਅਵਰ ਕਰਤੂਤਿ ਸਗਲੀ ਜਮੁ ਡਾਨੈ ॥
 ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥
 ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥
 ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਗੈ ॥
 ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥
 ਜੇ ਕੋ ਆਪੁਨਾ ਦੂਖੁ ਮਿਟਾਵੈ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥
 ਜੇ ਕੋ ਅਪੁਨੀ ਸੋਭਾ ਲੋਚੈ ॥
 ਸਾਧਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥
 ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥
 ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ ॥
 ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭ ਦਰਸ ਪਿਆਸਾ ॥
 ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ ॥੫॥
 ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥
 ਸਾਧਸੰਗਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

naanak gurmukh naam japee-ai ik baar. ||1||
 na-o khand parithmee firai chir jeevai.
 mahaa udaas tapeesar theevai.
 agan maahi homat paraan.
 kanik asav haivar bhoom daan.
 ni-ulee karam karai baho aasan.
 jain maarag sanjam at saaDhan.
 nimakh nimakh kar sareer kataavai.
 ta-o bhee ha-umai mail na jaavai.
 har kay naam samsar kachh naahi.
 naanak gurmukh naam japat gat paahi. ||2||
 man kaamnaa tirath dayh chhutai.
 garab gumaan na man tay hutai.
 soch karai dinas ar raat.
 man kee mail na tan tay jaat.
 is dayhee ka-o baho saaDhnaa karai.
 man tay kabhoo na bikhi-aa tarai.
 jal Dhovai baho dayh aneet.
 suDh kahaa ho-ay kaachee bheet.
 man har kay naam kee mahimaa ooch.
 naanak naam uDhray patit baho mooch. ||3||
 bahut si-aanap jam kaa bha-o bi-aapai.

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anik jatan kar tarisan naa Dharaapai.
 bhaykh anayk agan nahee bujhai.
 kot upaav dargeh nahee sijhai.
 chhootas naahee oobh pa-i-aal.
 mohi bi-aapahi maa-i-aa jaal.
 avar kartoot saglee jam daanai.
 govind bhajan bin til nahee maanai.
 har kaa naam japat dukh jaa-ay.
 naanak bolai sahj subhaa-ay. ||4||
 chaar padaarath jay ko maagai.
 saaDh janaa kee sayvaa laagai.
 jay ko aapunaa dookh mitaavai.
 har har naam ridai sad gaavai.
 jay ko apunee sobhaa lorai.
 saaDhsang ih ha-umai chhorai.
 jay ko janam maran tay darai.
 saaDh janaa kee sarnee parai.
 jis jan ka-o parabh daras pi-aasaa.
 naanak taa kai bal bal jaasaa. ||5||
 sagal purakh meh purakh parDhaan.
 saaDhsang jaa kaa mitai abhimaan.



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ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥
 ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ ॥
 ਜਾ ਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਚੀਨਾ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥
 ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥
 ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥
 ਸੂਖ ਦੂਖ ਜਨ ਸਮ ਦ੍ਰਿਸਟੇਤਾ ॥
 ਨਾਨਕ ਪਾਪ ਪੁੰਨ ਨਹੀ ਲੇਪਾ ॥੬॥
 ਨਿਰਧਨ ਕਉ ਧਨੁ ਤੇਰੇ ਨਾਉ ॥
 ਨਿਥਾਵੇ ਕਉ ਨਾਉ ਤੇਰਾ ਬਾਉ ॥
 ਨਿਮਾਨੇ ਕਉ ਪ੍ਰਭ ਤੇਰੇ ਮਾਨੁ ॥
 ਸਗਲ ਘਟਾ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ॥
 ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥
 ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
 ਅਪਨੀ ਗਤਿ ਮਿਤਿ ਜਾਨਹੁ ਆਪੇ ॥
 ਆਪਨ ਸੰਗਿ ਆਪਿ ਪ੍ਰਭ ਰਾਤੇ ॥
 ਤੁਮ੍ਹਰੀ ਉਸਤਤਿ ਤੁਮ ਤੇ ਹੋਇ ॥
 ਨਾਨਕ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਇ ॥੭॥
 ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੋਸਟ ਧਰਮੁ ॥
 ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥
 ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥
 ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥
 ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥
 ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥
 ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥
 ਸਗਲ ਬਾਨ ਤੇ ਓਹੁ ਉਤਮ ਬਾਨੁ ॥
 ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥੮॥੩॥

aapas ka-o jo jaanai neechaa.
 so-oo ganee-ai sabh tay oochaa.
 jaa kaa man ho-ay sagal kee reena.
 har har naam tin ghat ghat cheenaa.
 man apunay tay buraa mitaanaa.
 paykhai sagal sarisat saajnaa.
 sookh dookh jan sam daristaytaa.
 naanak paap punn nahee laypaa. ||6||
 nirDhan ka-o Dhan tayro naa-o.
 nithaavay ka-o naa-o tayraa thaa-o.
 nimaanay ka-o parabh tayro maan.
 sagal ghataa ka-o dayvhu daan.
 karan karaavanhaar su-aamee.
 sagal ghataa kay antarjaamee.
 apnee gat mit jaanhu aapay.
 aapan sang aap parabh raatay.
 tum^Hree ustat tum tay ho-ay.
 naanak avar na jaanas ko-ay. ||7||
 sarab Dharam meh saraysat Dharam.
 har ko naam jap nirmal karam.
 sagal kir-aa meh ootam kiri-aa.
 saaDhsang durmat mal hiri-aa.
 sagal udam meh udam bhalaa.
 har kaa naam japahu jee-a sadaa.
 sagal baanee meh amrit baanee.
 har ko jas sun rasan bakhaanee.
 sagal thaana tay oh ootam thaana.
 naanak jih ghat vasai har naam. ||8||3||

GAURRI SAKHMANI MOHALLA 5

(Continued)

In the previous “*Ashtpadi*” Guru Ji gave us the message that nothing equals the merits and blessings of meditating on God’s Name, but only a rare person through the grace of the Guru obtains this nectar of Name. However, still there are many, who keep on indulging in ritualistic deeds, and ways of works, under the false belief that these things will bring them salvation. In this “*Ashtpadi*” Guru Ji on the basis of his own experience and research tells us that no other kinds of worships, rituals, or philosophies equal the merit of meditating on God’s Name.

He says:

“*Shloak*”: -

I have searched through many “*Shastras*” and “*Simritis*” (the books on religious philosophy and moral codes of conduct). But I find that none of them are anywhere near equal to meditating on God’s Name- the priceless (commodity).”(1)

Guru Ji then elaborates and says:

“*Ashtpadi*”: -



If a person performs ritual recitations, undergoes penance's, has knowledge, and do meditations, or deliver lectures and discourses on six "*Shastras*" and "*Simritis*", or observes the disciplines of yoga, performs of religious rituals, or renouncing everything wanders in the middle of the woods, makes countless efforts (to win favor with God), including

Giving of charities and distribution of alms, doing sacred fire rituals and may donate many jewels (or costly things), may burn himself in fire after getting his body cut into tiny pieces, observes fasts and vows in many different ways; but O Nanak, all these are still not equal (in merit) to contemplation on God's Name, even if this Name has been meditated upon once, while deeming oneself in the presence of the Guru."(1)

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Now Guru Ji explains in detail why all these different kinds of worships and rituals are not of much value as compared to the Name.

He says: "Even if a person wanders through (all) the nine regions of the earth, lives for a very long time; getting detached (from the world) may become a great ascetic, may sacrifice his life into the holy fire; may give away gold, horses, elephants and lands in charity; may do many kinds of yogic exercises and poses, including the "*Neoli Asana*" (the exercise for cleansing the body from within), and following "*Jaain*" faith observes mortifying disciplines and ways; may get his body cut into minute pieces, even then the dirt of ego does not go away. (The simple fact is that) nothing equals God's Name. But O Nanak, the Guru-wards obtain supreme state (of salvation) by meditating on (God's) Name."(2)

Guru Ji now tells us how all other kinds of worship are useless in washing off the dirt of ego from one's mind.

He says: "(A person may have) the desire in his mind, that he may breathe his last at a holy place, (but he should know that even then), ego and arrogance do not go away from the mind. Even if he were to bathe (at the holy places) day and night, the dirt of his mind does not depart from the body. One may subject the body to much mortification, yet the evil passions never abandon his soul. Just as a wall of clay cannot become clean by being washed with water (similarly how can this temporary body of ours be cleansed by bathing at holy places)? O my mind, lofty is the praise of God's Name, because, O Nanak, even many awful sinners have been saved by meditating on God's Name."(3)

Next Guru Ji comments on the fate of those people who try to be clever and indulge in other kinds of rituals growing out of their thirst for worldly riches and fame.

Guru Ji says: "(When a person indulges in) too much cleverness, he gets afflicted the fear of the demon of death. One may make countless (clever) efforts, the (fire of his worldly) desires, doesn't get quenched. Even by adorning myriad of religious garbs this fire of desire, doesn't extinguish. In spite of millions of (such) efforts, one is not approved in God's court. Whether one flies high in the sky, or hides in the underworld, he cannot escape (from these desires, instead a person is), entangled further in the web of worldly attachments and desires. (The fact is that), every other kind of effort subjects a person to punishment at the hands of the demon of death. Without meditation on God's Name, he doesn't count even a bit. So in a very natural sort of way, Nanak says that it is only by meditating on (God's) Name, that all one's woes depart."(4)

In this stanza Guru Ji brings forth the concept of service of the saints along with meditating on God's Name as a prerequisite for any kind of blessings.

He says: "If one seeks the four cardinal boons ("*Dharma*" or righteousness, "*Artha*" or worldly wealth, "*Kaam*" or beauty and "*Moaksha*" or salvation), then he should dedicate himself to the service of saints. If one wants his sorrow to be removed, he should always recite God's Name in his heart. If anyone seeks his glory, he should abandon his ego by joining the society of saints. If any one is afraid of the pains (of the cycle) of birth and death, he should seek the refuge of saints. But Nanak is a sacrifice again and again for that person who is thirsty for the vision of God."(5)

In this stanza Guru Ji adds the concept of humility, to the previous concepts of meditating on God's Name in the society of saints.



He says: “That man is a supreme among all other beings, who by association with the company of saintly people effaces his ego. In fact, we should count that person as the highest, who considers himself as the lowest. In this way, the person (who considers himself so merit less than the others, that in his) mind, he considers himself like the dust of the feet of all, he has recognizes God’s presence in each and every heart. He who has effaced all evil from his mind sees all the creation as his friend. Such a devotee takes pleasure and pain alike and O Nanak, he is not afflicted by vice or virtue.”(6)

Now describing the merits of God’s Name, Guru Ji says: “O God, for a penniless person, Your Name is the only wealth. For the shelter- less, Your Name is the only shelter. For the honor-less, Your Name is the only honor. O God, You bestow (gifts) on all beings. O the knower of all hearts, and the Master, who does and causes everything to be done. Your doings and their limits, You Yourself know, and You Yourself are imbued with Your love. Only You can do your praise. O Nanak, no one else knows (about Your greatness).”(7)

Therefore, Guru Ji concludes this Ashtpadi, by saying: “(O my friend), of all faiths, the best faith is that you should meditate on God’s Name, and do good deeds. Of all the (religious) rites, the best rite is that by associating with the saintly persons, you should remove the filth of evil intellect. O my mind, of all the efforts the best effort, is to always repeat God’s Name. Of all the speeches, the ambrosial speech is that, by which one hears and utters God’s praise. In short O Nanak, of all the places, that heart is the most blessed, in which resides God’s Name.”(8-3)

The message of this “Ashtpadi” is that no ritual, rite or austerity equals the merit of meditating on God’s Name. Therefore joining the company of saintly people, we should always sing God’s praise and meditate on His Name from the core of our heart.

ਸਲੋਕੁ ॥

ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥
ਜਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥੧॥

ਅਸਟਪਦੀ ॥

ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥
ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥
ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥
ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥
ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ ॥
ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ ॥
ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ ॥
ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥

ਪੰਨਾ ੨੬੭

ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੂ ਨ ਬੂਝੈ ॥
ਬਖਸਿ ਲੇਹੁ ਤਉ ਨਾਨਕ ਸੀਝੈ ॥੧॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਧਰ ਉਪਰਿ ਸੁਖਿ ਬਸਹਿ ॥
ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਬਨਿਤਾ ਸੰਗਿ ਹਸਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ ॥
ਸੁਖਦਾਈ ਪਵਨੁ ਪਾਵਕੁ ਅਮੁਲਾ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ ॥
ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ ॥

salok.

nirgunee-aar i-aani-aa so parabh sadaa samaal.
jin kee-aa tis cheet rakh naanak nibhee naal. ||1||

asatpadee.

rama-ee-aa kay gun chayt paraanee.
kavan mool tay kavan daristaanee.
jin too^N saaj savaar seegaari-aa.
garabh agan meh jineh ubaari-aa.
baar bivasthaa tujheh pi-aarai dooDh.
bhar joban bhojan sukh sooDh.
biraDh bha-i-aa oopar saak sain.
mukh api-aa-o baith ka-o dain.

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ih nirgun gun kachhoo na boojhai.
bakhass layho ta-o naanak seejhai. ||1||
jih parsaad Dhar oopar sukh baseh.
sut bharaat meet banitaa sang haseh.
jih parsaad peevah seetal jalaa.
sukh-daa-ee pavan paavak amulaa.
jih parsaad bhogeh sabh rasaa.
sagal samagree sang saath basaa.
deenay hasat paav karan naytar rasnaa.



ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ॥ ਐਸੇ ਦੋਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪੇ ॥੨॥ ਆਦਿ ਅੰਤਿ ਜੋ ਰਾਖਨਹਾਰੁ ॥ ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ ॥ ਜਾ ਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥ ਤਾ ਸਿਉ ਮੂੜਾ ਮਨੁ ਨਹੀ ਲਾਵੈ ॥ ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜੂਰੇ ॥	ti-seh ti-aag avar sang rachnaa. aisay <u>dokh</u> moorh anDh bi-aapay. naanak kaadh layho parabh aapay. 2 aad ant jo raakhanhaar. tis si-o pareet na karai gavaar. jaa kee sayvaa nav niDh paavai. taa si-o moorhaa man nahee laavai. jo thaakur sad sadaa hajooraay.
SGGSP-267 ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥ ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥ ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥ ਸਦਾ ਸਦਾ ਇਹੁ ਭੂਲਨਹਾਰੁ ॥ ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ॥੩॥ ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ ॥ ਸਾਚੁ ਛੋਡਿ ਝੂਠ ਸੰਗਿ ਮਚੈ ॥ ਜੋ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ ॥ ਜੋ ਹੋਵਨੁ ਸੋ ਦੂਰਿ ਪਰਾਨੈ ॥ ਛੋਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸ੍ਰਮੁ ਕਰੈ ॥ ਸੰਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ ॥ ਚੰਦਨ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥ ਗਰਧਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ ॥ ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲ ॥੪॥ ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥ ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥ ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥ ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ ॥ ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥ ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥ ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਬਾਹ ॥ ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਾਤਿ ॥੫॥ ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ ॥ ਕਹਾ ਬੁਝਾਰਤਿ ਬੂਝੈ ਡੋਰਾ ॥ ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਭੋਰਾ ॥ ਕਹਾ ਬਿਸਨਪਦ ਗਾਵੈ ਗੁੰਗ ॥ ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ ॥ ਕਹ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨ ॥ ਨਹੀ ਹੋਤ ਉਹਾ ਉਸੁ ਗਵਨ ॥ ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥ ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥੬॥ ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥	taa ka-o anDhaa jaanat dooray. jaa kee tahal paavai dargeh maan. ti-seh bisaarai mugaDh ajaan. sadaa sadaa ih bhoolanhaar. naanak raakhanhaar apaar. 3 raTan ti-aag ka-udee sang rachai. saach <u>chhod</u> <u>jhooth</u> sang machai. jo <u>chhadnaa</u> so asthir kar maanai. jo hovan so door paraanai. <u>chhod</u> jaa-ay tis kaa saram karai. sang sahaa-ee tis parharai. chandan layp utaarai Dho-ay. garDhab pareet bhasam sang ho-ay. anDh koop meh patit bikraal. naanak kaadh layho parabh da-i-aal. 4 kartoot pasoo kee maanas jaat. lok pacharaa karai din raat. baahar bhaykh antar mal maa-i-aa. <u>chhapas</u> naahi <u>kachh</u> karai <u>chhapaa</u> -i-aa. baahar gi-aan Dhi-aan isnaan. antar bi-aapai lobh su-aan. antar agan baahar tan su-aah. gal paathar kaisay tarai athaah. jaa kai antar basai parabh aap. naanak tay jan sahj samaat. 5 sun anDhaa kaisay maarag paavai. kar geh layho orh nibhaavai. kahaa bujhaarat boojhai dora. nis kahee-ai ta-o samjhai bhoraa. kahaa bisanpad gaavai gung. jatan karai ta-o bhee sur bhang. kah pingul parbat par bhavan. nahee hot oohaa us gavan. kartaar karunaa mai deen bayntee karai. naanak tumree kirpaa tarai. 6 sang sahaa-ee so aavai na cheet. jo bairaa-ee taa si-o pareet.



<p>ਬਲੂਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥ ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥ ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਬੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥</p> <p>ਪੰਨਾ ੨੬੮</p> <p>ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥</p>	<p>baloo-aa kay garih <u>b</u>heetar basai. ana<u>d</u> kayl maa-i-aa rang rasai. <u>d</u>arir<u>h</u> kar maanai maneh part<u>ee</u>t. kaal na aavai moor<u>h</u>ay cheet. bair biro<u>Dh</u> kaam kro<u>Dh</u> moh. <u>j</u>hoo<u>th</u> bikaar mahaa lob<u>h</u> <u>D</u>haroh.</p> <p>SGGSP-268</p> <p>i-aahoo juga<u>t</u> bihaanay ka-ee janam.</p>
<p>SGGSP-268</p> <p>ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥੨॥ ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥ ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਖ ਘਨੇਰੇ ॥ ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥ ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤੁ ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤ੍ਰਿ ਧਾਰੀ ॥ ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥੮॥੪॥</p>	<p>naanak raak<u>h</u> layho aapan kar karam. 7 <u>t</u>oo <u>t</u>haakur <u>t</u>um peh ar<u>d</u>as. jee-o pind sab<u>h</u> tayree raas. <u>t</u>um maat pi<u>t</u>aa ham baarik tayray. <u>t</u>umree kirpaa meh sook<u>h</u> <u>g</u>hanayray. ko-ay na jaanai <u>t</u>umraa an<u>t</u>. ochay tay oochaa <u>b</u>hagvant. sagal samagree <u>t</u>umrai su<u>t</u>ir <u>D</u>haaree. <u>t</u>um tay ho-ay so aagi-aakaaree. <u>t</u>umree ga<u>t</u> mi<u>t</u> <u>t</u>um hee jaanee. naanak <u>d</u>aas sadaa kurbaanee. 8 4 </p>
<p>In the previous “<i>Ashtpadi</i>”, Guru Ji told us that to repeat God’s Name is the best of all deeds, and is the best faith and life conduct of all the faiths and ways. In essence, meditating on God’s Name means to remember with love and gratitude all the merits and gifts of our benevolent God. So Guru Ji begins this “<i>Ashtpadi</i>” with that affectionate reminder to us.</p> <p>He says:</p> <p>“<i>Shloak</i>”:-</p> <p>O, merit less and ignorant man always remember that God. Nanak says, (O man), keep Him in your mind Yes, who has created you, He (alone) will always be with you (till the end).”(1)</p> <p>Now Guru Ji describes in detail, the blessings that God has bestowed on us. Addressing us he says:</p> <p>“<i>Ashtpadi</i>”:-</p> <p>O mortal, remember the merits of that all pervading God. See from what basic material (of mother’s egg, and father’s sperm), He has made this worth seeing body of yours. He, who created, molded, and embellished you, He who saved you in the fire of (mother’s) womb, He who lovingly provided you with milk in your childhood. Then in the prime of youth, He provided with the sense of enjoying food and other comforts (of life), and when you became old, He provided you with friends and relatives, who were there to feed you while sitting.”</p> <p>But recognizing the foolish behavior of human beings, who do not still feel grateful to God in spite of His so many favors, Guru Ji prays on our behalf and says: “(O God), this merit less (mortal) doesn’t understand the merits (of any of (Your favors), therefore only if You forgive him, he may succeed (in the objective of his life of reuniting with You).”(1)</p> <p>Once again reminding us about the numerous invaluable gifts of God, Guru Ji says to us: “(O man), by whose grace you reside on this earth in comfort, (play) and laugh with your son, brother, mother, and daughter, by whose grace, you enjoy this soothing cool water, along with the invaluable air and fire, by whose grace you enjoy all the relishes, and live among</p>	



all other necessities (of life), He, who has given you your hands, feet, ears, eyes, and tongue; forsaking Him you are in love with others.”

Even after, observing, such ungratefulness of the human beings, Guru Ji, in his compassion, pleads to God on our behalf, and says: “(O God), these blind foolish (mortals) are afflicted with such sinful acts (out of which, they cannot get out on their own. Therefore) Nanak prays, (O God), on Your own, pull them out (of this mess).”(2)

Commenting further on the ingratitude and foolishness of ordinary human being, Guru Ji says: “The stupid (human being), does not love that (God), who is his savior (both) in the beginning, and in the end. The foolish man does not attune his mind to that (God), by whose service he could obtain (all the) nine treasures (of the world). This blind (man) deems that Master to be far off, who is always near him. The unwise ignorant (man) forsakes Him, by serving whom, he could obtain honor in the (God’s) court. In short, this human being always keeps on making mistakes, but O Nanak, limitless (in His mercy and forgiveness) is that savior (God).”(3)

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Continuing his comments on the foolish behavior of the human being, Guru Ji says: “Forsaking the jewel (of God’s Name, man) feels inflated with a shell. (The worldly wealth, which) he has to (ultimately) abandon, he deems it as everlasting, but (the death), which is definitely going to happen, he deems that to be a thing of distant future. He works hard for that, which he is going to leave (here, after his death), but He, who is always going to be with him as his helper. Him he forsakes. (This man) is like an ass, who even if anointed with sandal, will wash it off, because it loves only ashes.”

Therefore on our behalf Guru Ji prays to God, and says: “O merciful God, this worst sinner has fallen as if in a blind dreadful (open) well. Nanak says, O merciful God, (in Your mercy) pull (these mortals) out.”(4)

Resuming his comments on the foolish behavior of human beings, Guru Ji says: “Although, he is born as a human being, but his conduct is that of an animal. Day and night (the man) is busy in showing himself off (to other people). He may be wearing (holy) clothes from outside, but within him is the dirt (of greed for worldly) wealth. But in spite of his efforts to hide (this greed), he cannot hide any thing. From outside he tries to show off his (divine) wisdom, meditation or ablution, but within him is raging his greed like that of a dog. Within him is the fire (of anger), but from outside he has smeared his body with ashes (to pass off as a mendicant). So how could such a human being swim across the limitless (worldly ocean), when he is loaded with stones (of so many sins) around his neck? O Nanak, in whose heart God Himself resides, they alone remain merged in a state of (peace and) poise.”(5)

Guru Ji now intercedes with God on behalf of the human being, and argues: “(O God), how can a blind one walk on (the right path), just by hearing (the directions). It is only if some one holds him by hand that he could ultimately reach his destination. How can a deaf person understand a riddle? If we tell him it is night, he may think it as day. How could a dumb person sing divine songs? Even if he tries, his voice will fail him. How could a leper walk over a mountain? He cannot reach there. Nanak says, (O God), this humble and helpless man prays out in tears, that it is only by Your kindness, that he can swim across (this worldly ocean).” (6)

Once again Guru Ji confesses on behalf of the human being and says: “(O God), He who is always with him, (that God), never enters his mind. But every evil (which is his) enemy, he is in love with that. (In a way), he is living in a house of sand, and enjoying the pleasures and revelries of worldly wealth. He firmly thinks these false pleasures as permanent; but the thought of death does not enter the mind of this fool. (Gripped by) enmity, opposition, lust, anger, and attachment, along with falsehood, sin, utmost greed, and deceit, in this way, he has lived myriad of lives. Nanak pleads, (O God), please show your own mercy, and now save him (from any more such wretched lives).” (7)

Guru Ji concludes this “*Ashtpadi*” with a most humble prayer before God. This stanza has become kind of mini invocation of the Sikhs before the regular “*Ardaas*” (or supplication).

Guru Ji says: “(O God), You are the master, and our prayer is before You. This soul and body is Your (bestowed) capital.



You are our mother and father, and we are Your young children. In Your grace we enjoy many comforts. No body and knows Your end or limit. O God You are the highest of the high. The entire universe supported (and run) by Your (universal) law. Whatever happens is as per Your command. Your limit and state only You know. Servant Nanak is always a sacrifice to You.” (8-4)

The message of this “*Ashtpadi*” is that we should realize that how foolish, how ignorant, and how sinful creatures we human beings are. On our own, we cannot save ourselves from the perpetual pain of births and deaths. The only way out for us is that we should humbly pray to God that He is our father and mother, and ask Him to show mercy and save us.

ਸਲੋਕੁ ॥

ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥
ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਦਸ ਬਸਤੁ ਲੇ ਪਾਛੈ ਪਾਵੈ ॥

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ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ ॥
ਏਕ ਭੀ ਨ ਦੇਇ ਦਸ ਭੀ ਹਿਰਿ ਲੇਇ ॥
ਤਉ ਮੂੜਾ ਕਹੁ ਕਹਾ ਕਰੇਇ ॥
ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ ॥
ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ ॥
ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਪ੍ਰਭੁ ਮੀਠਾ ॥
ਸਰਬ ਸੂਖ ਤਾਹੁ ਮਨਿ ਵੂਠਾ ॥
ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ ਮਨਾਇਆ ॥
ਸਰਬ ਬੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ॥੧॥
ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥
ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥
ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ ॥
ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ ॥
ਅਪਨੀ ਪਰਤੀਤਿ ਆਪ ਹੀ ਖੋਵੈ ॥
ਬਹੁਰਿ ਉਸ ਕਾ ਬਿਸ੍ਵਾਸੁ ਨ ਹੋਵੈ ॥
ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥
ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਥੈ ॥
ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥੨॥
ਅਨਿਕ ਭਾਤਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥
ਸਰਪਰ ਹੋਵਤ ਜਾਨੁ ਅਨੇਤ ॥
ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥
ਓਹ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥
ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਨਹਾਰੁ ॥
ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ ॥
ਬਟਾਉ ਸਿਉ ਜੋ ਲਾਵੈ ਨੇਹ ॥
ਤਾ ਕਉ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹ ॥
ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥

salok.

daynhaar parab^h chhod kai laageh aan su-aa-ay.
naanak kahoo na seej^h-ee bin naavai pa^t jaa-ay. ||1||

asatpadee.

das bas^too lay paach^hhai paavai.

ayk basat^t kaaran bik^hot gavaavai.
ayk b^hee na day-ay das b^hee hir lay-ay.
ta-o moor^haa kaho kahaa karay-i.
jis tha^hakur si-o naahee chaaraa.
taa ka-o keejai sad^t namaskaaraa.
jaa kai man laagaa parab^h meeth^haa.
sarab sook^h taahoo man vooth^haa.
jis jan apnaa hukam manaa-i-aa.
sarab thok naanak tin paa-i-aa. ||1||
agnat^t saahu apnee day raas.
khaat^t peet^t bart^tai anad ulaas.
apunee amaan kach^h batur saahu lay-ay.
agi-aanee man ros karay-i.
apnee parteet^t aap hee khovai.
batur us kaa bisvaas na hovai.
jis kee basat^t tis aagai raakh^hai.
parab^h kee aagi-aa maanai maathai.
us tay cha-ugun karai nihaal.
naanak saahib sad^taa da-i-aal. ||2||
anik b^haat^t maa-i-aa kay hayt^t.
sarpar hovat^t jaan anayt^t.
birakh^h kee ch^haa-i-aa si-o rang laavai.
oh binsai uho man pach^hhu^tavai.
jo deesai so chaalanhaar.
lapat rahi-o tah anD^h anD^hhaar.
bataa-oo si-o jo laavai nayh.
taa ka-o haath na aavai kayh.
man har kay naam kee pareet^t sukh-daa-ee.



ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥੩॥
 ਮਿਥਿਆ ਤਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਬਾਇਆ ॥
 ਮਿਥਿਆ ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ॥
 ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ ॥
 ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥
 ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸੂ ਬਸਤ੍ਰਾ ॥
 ਮਿਥਿਆ ਰੰਗ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ ॥
 ਮਿਥਿਆ ਧੌਹ ਮੋਹ ਅਭਿਮਾਨੁ ॥
 ਮਿਥਿਆ ਆਪਸ ਊਪਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥
 ਅਸਥਿਰੁ ਭਗਤਿ ਸਾਧ ਕੀ ਸਰਨ ॥
 ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੇ ਚਰਨ ॥੪॥
 ਮਿਥਿਆ ਸ੍ਰਵਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥
 ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥

ਪੰਨਾ ੨੬੯

ਮਿਥਿਆ ਨੇਤ੍ਰ ਪੇਖਤ ਪਰ ਤ੍ਰਿਅ ਰੂਪਾਦ ॥
 ਮਿਥਿਆ ਰਸਨਾ ਭੋਜਨ ਅਨ ਸ੍ਵਾਦ ॥

kar kirpaa naanak aap la-ay laa-ee. ||3||
 mithi-aa tan Dhan kutamb sabaa-i-aa.
 mithi-aa ha-umai mamtaa maa-i-aa.
 mithi-aa raaj joban Dhan maal.
 mithi-aa kaam kroDh bikraal.
 mithi-aa rath hastee asav bastaraa.
 mithi-aa rang sang maa-i-aa paykh hastaa.
 mithi-aa Dharoh moh abhimaan.
 mithi-aa aapas oopar karat gumaan.
 asthir bhagat saaDh kee saran.
 naanak jap jap jeevai har kay charan. ||4||
 mithi-aa sarvan par nindaa suneh.
 mithi-aa hasat par darab ka-o hireh.

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mithi-aa naytar paykhat par tari-a roopaad.
 mithi-aa rasnaa bhojan an savaad.

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ਮਿਥਿਆ ਚਰਨ ਪਰ ਬਿਕਾਰ ਕਉ ਧਾਵਹਿ ॥
 ਮਿਥਿਆ ਮਨ ਪਰ ਲੋਭ ਲੁਭਾਵਹਿ ॥
 ਮਿਥਿਆ ਤਨ ਨਹੀ ਪਰਉਪਕਾਰਾ ॥
 ਮਿਥਿਆ ਬਾਸੁ ਲੇਤ ਬਿਕਾਰਾ ॥
 ਬਿਨੁ ਬੂਝੇ ਮਿਥਿਆ ਸਭ ਭਏ ॥
 ਸਫਲ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੫॥
 ਬਿਰਥੀ ਸਾਕਤ ਕੀ ਆਰਜਾ ॥
 ਸਾਚ ਬਿਨਾ ਕਹ ਹੋਵਤ ਸੂਚਾ ॥
 ਬਿਰਥਾ ਨਾਮ ਬਿਨਾ ਤਨੁ ਅੰਧ ॥
 ਮੁਖਿ ਆਵਤ ਤਾ ਕੈ ਦੁਰਗੰਧ ॥
 ਬਿਨੁ ਸਿਮਰਨ ਦਿਨੁ ਰੈਨਿ ਬ੍ਰਿਥਾ ਬਿਹਾਇ ॥
 ਮੇਘ ਬਿਨਾ ਜਿਉ ਖੇਤੀ ਜਾਇ ॥
 ਗੋਬਿਦ ਭਜਨ ਬਿਨੁ ਬ੍ਰਿਥੇ ਸਭ ਕਾਮ ॥
 ਜਿਉ ਕਿਰਪਨ ਕੇ ਨਿਰਾਰਥ ਦਾਮ ॥
 ਧੰਨਿ ਧੰਨਿ ਤੇ ਜਨ ਜਿਹ ਘਟਿ ਬਸਿਓ ਹਰਿ ਨਾਉ ॥
 ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਉ ॥੬॥
 ਰਹਤ ਅਵਰ ਕਛੁ ਅਵਰ ਕਮਾਵਤ ॥
 ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ ॥
 ਜਾਨਨਹਾਰ ਪ੍ਰਭੂ ਪਰਬੀਨ ॥
 ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੂ ਭੀਨ ॥
 ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥
 ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥
 ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥
 ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥
 ਜੋ ਤੁਮ ਭਾਨੇ ਤਿਨ ਪ੍ਰਭੂ ਜਾਤਾ ॥
 ਨਾਨਕ ਉਨ ਜਨ ਚਰਨ ਪਰਾਤਾ ॥੭॥
 ਕਰਉ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥

mithi-aa charan par bikaar ka-o Dhaaveh.
 mithi-aa man par lobh lubhaaaveh.
 mithi-aa tan nahee par-upkaaraa.
 mithi-aa baas layt bikaaraa.
 bin boojhay mithi-aa sabh bha-ay.
 safal dayh naanak har har naam la-ay. ||5||
 birthee saakat kee aarjaa.
 saach binaa kah hovat soochaa.
 birthaa naam binaa tan anDh.
 mukh aavat taa kai durganDh.
 bin simran din rain baritha bihaa-ay.
 maygh binaa ji-o khaytee jaa-ay.
 gobid bhajan bin barithay sabh kaam.
 ji-o kirpan kay niraarath daam.
Dhan Dhan tay jan jih ghat basi-o har naa-o.
 naanak taa kai bal bal jaa-o. ||6||
 rahat avar kachh avar kamaavat.
 man nahee pareet mukhahu gandh laavat.
 jaananhaar parabhoo parbeen.
 baahar bhaykh na kaahoo bheen.
 avar updaysai aap na karai.
 aavat jaavat janmai marai.
 jis kai antar basai nirankaar.
 tis kee seekh tarai sansaar.
 jo tum bhaanay tin parabh jaataa.
 naanak un jan charan paraataa. ||7||
 kara-o bayntee paarbarahm sabh jaanai.



ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥
 ਆਪਹਿ ਆਪ ਆਪਿ ਕਰਤ ਨਿਬੇਰਾ ॥
 ਕਿਸੈ ਦੂਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ ॥
 ਉਪਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ ॥
 ਸਭੁ ਕਛੁ ਜਾਨੈ ਆਤਮ ਕੀ ਰਹਤ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਲਤਿ ਲਾਇ ॥
 ਥਾਨ ਥਨੰਤਰਿ ਰਹਿਆ ਸਮਾਇ ॥
 ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥
 ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ ॥੮॥੫॥

apnaa kee-aa aapeh maanai.
 aapeh aap aap karat nibayraa.
 kisai door janaavat kisai bujhaavat nayraa.
 upaav si-aanap sagal tay rahaṭ.
 sabh kaḥh jaanai aatam kee rahaṭ.
 jis bhaavai tis la-ay larh laa-ay.
 than thanantar rahi-aa samaa-ay.
 so sayvak jis kirpaa karee.
 nimakh nimakh jap naanak haree. ||8||5||

GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*”, Guru Ji showed how foolish, ignorant, sinful, we human beings are, and told us, what is the only way following which we could be saved from perpetual pains of births and deaths. Guru Ji begins this “*Ashtpadi*”, by observing how ungrateful the man is. He says:

“*Shloak*”: -

Forgetting the giver of (all gifts, human beings), are attached to other (worldly pleasures). O’ Nanak, in this way, they never succeed in life, and without (meditating on God’s) Name, they lose their honor.”(1)

Now commenting on the typical behavior of an ordinary human being, Guru Ji says:

“*Ashtpadi*”: -

After obtaining ten things, (the mortal) puts these behind (without showing any gratitude), but for the sake of one thing, (which he didn’t receive, he loses his faith (in God. The question is that) what the foolish man is going to do, if (God) doesn’t give him even that one thing, and also takes away the ten, He has already given? Therefore, the Master, before whom we are powerless, we better solute Him always. Because, those to whom God looks sweet, all the comforts abide in their hearts. Whom God makes to obey His will, O Nanak, they obtain all the treasures of life.”(1)

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Next commenting on the innumerable gifts God bestows on us, and how we should react, when some time He takes some thing back from us, Guru Ji says: “(Like a) Banker, He gives us the capital of countless (things) With great joy and pleasure, (the man) eats, drinks and expends these gifts. However, if the banker takes back some of his entrusted capital back, then the ignorant man becomes angry in his mind. Thus, he himself loses his credit and he is then trusted not again (by God). Therefore (the best thing for a man to do is) to surrender the thing to whom it belongs and most willingly, he should obey God’s command. (When a person does like this, God is most pleased), and He blesses him with many more gifts. Because, O Nanak God is always merciful.”(2)

Next Guru Ji cautions us about the pitfalls of all kinds of worldly attachments, and tells us what kind of love always brings peace of mind.

He says: “(O my mind), there are countless ways, in which a person may get involved in worldly love. But understand it, that for sure, all these (worldly allurements, including glitter of money, love of relatives, and intoxication of power) are perishable. (Therefore anyone), who falls in love with (worldly allurements, which are like the) shade of a tree, (the result will be), that this shade would soon fade away, and the man would repent in his mind. (The fact is that), whatever is visible, that is all transitory but the blind foolish (human being) is completely wrapped in its love. (Remember that), anyone, who falls in love with a passer-by, shall obtain nothing out of this relationship.”



Therefore, Guru Ji advising himself and us says: “O my mind, love of God (alone) is peace-giving. But O Nanak, (only that person) is imbued with this love, whom showing mercy, God Himself imbues with.”(3)

Next Guru Ji tells us in clear terms, what kinds of things, and love for which are false, which would definitely perish sooner or later, and what is the only thing, which would last forever.

He says: “(O my mind), our body, wealth, and all the family are perishable. Therefore, false (or useless) is any kind of ego, or attachment to (worldly wealth, objects or relatives). Perishable is political power, youth, riches and possessions. Therefore, false is any kind of lust, anger, or dreadful wrath on account of these things. Perishable are the chariots, elephants, horses and dresses; therefore foolish is that person, who being in love with worldly riches feels happy seeing his worldly possessions. Fraud, attachment and pride are the false (useless) modes of the mind and to feel proud about one-self is also false, (because this pride can be shattered anytime). Eternal alone is the worship of God, when done in the shelter of saint (Guru). O Nanak, it is only by humbly remembering God again and again, that one lives (a true life).” (4)

In this Stanza Guru Ji points out to us the wrong uses to which we yoke our body and its different parts, and tells us, what is their most fruitful use.

He says: “Worthless are those ears which listen to the slander of others. Unproductive are those hands, which grab the wealth of others. False are those eyes, which behold (with bad intent) the beauty of others’ wives. Vain is the tongue, which forsaking the taste of God’s praise, engages in the taste of other things. Sinful are those feet, which step forward to harm others. Evil is the mind, which covets the wealth of others. Useless is that body, which does no good deeds for others. Immoral is that nose, which enjoys the smell of evil things. In short, useless are all (the body parts), which don’t understand the true purpose. O Nanak, fruitful is only that body, which recites God’s Name again and again.”(5)

Therefore, commenting on human life in its totality, Guru Ji says: “Unfruitful is the (entire) life of an apostate. How can he become truthful without contemplating on the true (God)? In fact, useless is the entire body of that blind fool, (who doesn’t meditate on) God’s Name. So much so, that a foul smell (of slander, or other evil thoughts) comes from his body. Without contemplating on God’s Name, all our days and nights are going in waste, just as without water the crop withers away. In fact, all the deeds done without contemplation of God’s Name are useless, just as the wealth of a miser proves of no use to him. Therefore, blessed again and again are those, in whose hearts abides God’s Name. Nanak is a sacrifice to them again and again.”(6)

Now, Guru Ji comments on those who wear holy garbs on the outside, but do not have any love for God from within their hearts. He says: “A person, who from outside shows one thing, but has different thoughts inside, he doesn’t have any true love (for God), in his heart. From his tongue, he may utter words, (as if, he is truly) attached (with God), but the all-knowing God is very wise, He is never pleased by the outer show. He who preaches to others, but does not practice what he preaches, he keeps on coming and going, (and suffering the pains) of birth and death. But, he in whose heart abides the formless God, by his teaching, the world is saved (from evil).”

Guru Ji however notes and says: “(O God), only they, who are pleasing to You, have realized God, and Nanak humbly bows to them.”(7)

In conclusion, Guru Ji says: “Whatever supplication I make, the all pervading God knows all that. He Himself honors His created (being). On His own, He determines to whom He shall seem near, and whom afar. He is beyond, all the efforts or cleverness (of the man). He knows all what is inside a man’s mind. Whomsoever, He pleases, He attunes to Himself. He is pervading in all places, and interspaces. He on whom God bestows mercy, he becomes His (true) servant. Therefore, O Nanak, meditate on that God at each and every moment.”(8-5)

The message of this “Ashtpadi” is that we should always be thankful to God, for all the gifts, He has bestowed on us, and we should not complain, if He denies us something we ask for, or even if He takes back some gift of His. Also we should remember that all worldly riches and attachments are short lived. The only everlasting thing is God’s Name. Therefore, we should always live in a state of gratefulness and keep meditating on His Name at all times. He would one day bless us with many more bounties than before.



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ਸਲੋਕੁ ॥

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥੧॥

ਅਸਟਪਦੀ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ॥
ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥
ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥
ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥
ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ ॥
ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥੧॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟੰਬਰ ਹਫਾਵਹਿ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਜ ਸੋਈਜੈ ॥
ਮਨ ਆਠ ਪਹਰ ਤਾ ਕਾ ਜਸੁ ਗਾਵੀਜੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਸਭੁ ਕੋਊ ਮਾਨੈ ॥

ਪੰਨਾ ੨੭੦

ਮੁਖਿ ਤਾ ਕੋ ਜਸੁ ਰਸਨ ਬਖਾਨੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਰਹਤਾ ਧਰਮੁ ॥
ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ ॥
ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥

salok.

kaam kroDh ar lobh moh binas jaa-ay aha^Nmayv.
naanak parabh sarnaagatee kar parsaad gurdayv. ||1||

asatpadee.

jih parsaad chhateeh amrit khaahi.
tis thaakur ka-o rakh man maahi.
jih parsaad suganDhat tan laaveh.
tis ka-o simrat param gat paavahi.
jih parsaad baseh sukh mandar.
tiseh Dhi-aa-ay sadaa man andar.
jih parsaad garih sang sukh basnaa.
aath pahar simrahu tis rasnaa.
jih parsaad rang ras bhog.
naanak sadaa Dhi-aa-ee-ai Dhi-aavan jog. ||1||
jih parsaad paat patambar hadhaaveh.
tiseh ti-aag kat avar lubhaaveh.
jih parsaad sukh sayj so-eejai.
man aath pahar taa kaa jas gaaveejai.
jih parsaad tujh sabh ko-oo maanai.

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mukh taa ko jas rasan bakhaanai.
jih parsaad tayro rahtaa Dharam.
man sadaa Dhi-aa-ay kayval paarbarahm.
parabh jee japat dargeh maan paavahi.

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ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹਿ ॥੨॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ ॥
ਲਿਵ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਓਲਾ ਰਹਤ ॥
ਮਨ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਸਗਲ ਛਿਦ੍ਰ ਢਾਕੇ ॥
ਮਨ ਸਰਨੀ ਪਰੁ ਠਾਕੁਰ ਪ੍ਰਭ ਤਾ ਕੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਕੋ ਨ ਪਹੂਚੈ ॥
ਮਨ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਪ੍ਰਭ ਊਚੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥
ਨਾਨਕ ਤਾ ਕੀ ਭਗਤਿ ਕਰੇਹ ॥੩॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਭੂਖਨ ਪਹਿਰੀਜੈ ॥
ਮਨ ਤਿਸੁ ਸਿਮਰਤ ਕਿਉ ਆਲਸੁ ਕੀਜੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਅਸੁ ਹਸਤਿ ਅਸਵਾਰੀ ॥
ਮਨ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰੀ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਾਗ ਮਿਲਖ ਧਨਾ ॥

naanak pat saytee ghar jaaveh. ||2||
jih parsaad aarog kanchan dayhee.
liv laavhu tis raam sanayhee.
jih parsaad tayraa olaa raha.
man sukh paavahi har har jas kaha.
jih parsaad tayray sagal chhidar dhaakay.
man sarnee par thaakur parabh taa kai.
jih parsaad tujh ko na pahoochai.
man saas saas simrahu parabh oochay.
jih parsaad paa-ee darulabh dayh.
naanak taa kee bhagat karayh. ||3||
jih parsaad aabhhookhan pehreejai.
man tis simrat ki-o aalas keejai.
jih parsaad asav hasat asvaaree.
man tis parabh ka-o kabhoo na bisaaree.
jih parsaad baag milakh Dhanaa.



ਰਾਖੁ ਪਰੋਇ ਪ੍ਰਭੁ ਅਪੁਨੇ ਮਨਾ ॥
 ਜਿਨਿ ਤੇਰੀ ਮਨ ਬਨਤ ਬਨਾਈ ॥
 ਉਠਤ ਬੈਠਤ ਸਦ ਤਿਸਹਿ ਧਿਆਈ ॥
 ਤਿਸਹਿ ਧਿਆਇ ਜੋ ਏਕ ਅਲਖੈ ॥
 ਈਹਾ ਉਹਾ ਨਾਨਕ ਤੇਰੀ ਰਖੈ ॥੪॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਕਰਹਿ ਪੁੰਨ ਬਹੁ ਦਾਨ ॥
 ਮਨ ਆਠ ਪਹਰ ਕਰਿ ਤਿਸ ਕਾ ਧਿਆਨ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥
 ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੀ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥
 ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥
 ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਦਾ ਦਿਨ ਰਾਤਿ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਪਤਿ ਰਹੈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਸੁ ਕਹੈ ॥੫॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਨਹਿ ਕਰਨ ਨਾਦ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੇਖਹਿ ਬਿਸਮਾਦ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਰਸਨਾ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜੇ ਬਸਨਾ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਸਤ ਕਰ ਚਲਹਿ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੰਪੂਰਨ ਫਲਹਿ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥
 ਐਸਾ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ ॥੬॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ ॥
 ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਤਾਪੁ ॥
 ਰੇ ਮਨ ਮੂੜ ਤੂ ਤਾ ਕਉ ਜਾਪੁ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ ॥

raakh paro-ay parabh apunay manaa.
 jin tayree man banaṭ banaa-ee.
 oothaṭ baithaṭ sad tiseh Dhi-aa-ee.
 tiseh Dhi-aa-ay jo ayk alkhai. ||4||
 eehaa oohaa naanak tayree rakhai. ||4||
 jih parsaad karahi punn baho daan.
 man aath pahar kar tis kaa Dhi-aan.
 jih parsaad too aachaar bi-uhaaree.
 tis parabh ka-o saas saas chitaaree.
 jih parsaad tayraa sundar roop.
 so parabh simrahu sadaa anoop.
 jih parsaad tayree neekie jaat.
 so parabh simar sadaa din raat.
 jih parsaad tayree pat rahai.
 gur parsaad naanak jas kahai. ||5||
 jih parsaad suneh karan naad.
 jih parsaad paykheh bismaad.
 jih parsaad boleh amrit rasnaa.
 jih parsaad sukh sehjay basnaa.
 jih parsaad hasat kar chaleh.
 jih parsaad sampooran faleh.
 jih parsaad param gat paavahi.
 jih parsaad sukh sahj samaaveh.
 aisaa parabh ti-aag avar kat laagahu.
 gur parsaad naanak man jaagahu. ||6||
 jih parsaad too^N pargat sansaar.
 tis parabh ka-o mool na manhu bisaar.
 jih parsaad tayraa partaap.
 ray man moorh too taa ka-o jaap.
 jih parsaad tayray kaaraj pooray.

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ਤਿਸਹਿ ਜਾਨੁ ਮਨ ਸਦਾ ਹਜੂਰੇ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪਾਵਹਿ ਸਾਚੁ ॥
 ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਚੁ ॥
 ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ ॥
 ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਸੋਇ ॥੭॥
 ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੋ ਨਾਉ ॥
 ਆਪਿ ਗਾਵਾਏ ਸੁ ਹਰਿ ਗੁਨ ਗਾਉ ॥

tiseh jaan man sadaa hajoaray.
 jih parsaad too^N paavahi saach.
 ray man mayray too^N taa si-o raach.
 jih parsaad sabh kee gat ho-ay.
 naanak jaap japai jap so-ay. ||7||
 aap japaa-ay japai so naa-o.
 aap gaavaa-ai so har gun gaa-o.

ਪੰਨਾ ੨੭੧

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥
 ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥
 ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਬਸੈ ਮਨਿ ਸੋਇ ॥
 ਪ੍ਰਭ ਦਇਆ ਤੇ ਮਤਿ ਉਤਮ ਹੋਇ ॥
 ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਭ ਤੇਰੀ ਮਇਆ ॥

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parabh kirpaa tay ho-ay pargaas.
 parabhoo da-i-aa tay kamal bigaas.
 parabh suparsan basai man so-ay.
 parabh da-i-aa tay mat ootam ho-ay.
 sarab niDhaan parabh tayree ma-i-aa.
 aaphu kachhoo na kinhoo la-i-aa.



ਆਪਹੁ ਕਛੂ ਨ ਕਿਨਹੂ ਲਇਆ ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ ॥
ਨਾਨਕ ਇਨ ਕੈ ਕਛੂ ਨ ਹਾਥ ॥੮॥੬॥

jīṭ jīṭ laavhu ṭiṭ lageh har naath.
naanak in kai kachhoo na haath. ||8||6||

GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*” Guru Ji gave us the message that we should always be thankful to God, for all the gifts, He has bestowed on us, and we should not complain, if He denies us something we ask for, or even if He takes back some gift of His. In this “*Ashtpadi*” Guru Ji tells us that all the wealth, comforts and luxuries, which we enjoy are the result of God’s special blessings on us. Therefore, we should always gratefully remember that God. But first, Guru Ji shows us what to ask for. He says, O man pray to God and say:

“*Shloak*”:-

(I have come to Your shelter, O Guru God, do this favor on me, that all my lust, anger, greed, attachment and ego may vanish.”(1)

Guru Ji now lists some of God’s blessings and says:

“*Ashtpadi*”:-

(O man), by whose grace you enjoy so many delicacies, remember that God in your mind. By whose grace you apply scents to your body; by remembering Him you can achieve the supreme state (of bliss). By whose grace you reside in comfortable houses, reflect on Him in your mind forever. By whose, grace you abide with ease in your family, always utter His Name with your tongue. In short, O Nanak, by whose grace we enjoy pleasures, plays and tasty foods, we should always meditate on that God who is worthy of worship.”(1)

Continuing his advice regarding gratefulness, Guru Ji says: “(O man), by whose grace you enjoy costly silk cloths, why forsaking that God, you are enamored with others. O my mind, by whose grace we sleep on comfortable beds, day and night we should sing praises of that God. (O man), by whose grace, you are recognized by all, you should always sing His praises with your tongue. By whose grace your faith is preserved, O mind we should always contemplate on that supreme God alone. In short, O Nanak, by meditating on the reverend God, you will be honored in God’s court and in this way you will go from here with honor, to your home (in the next world).”(2)

Still continuing, to remind us of all the favors, God has bestowed on us, Guru Ji says: “O man, by whose grace you have received the healthy body, valuable like gold, you should fix your attention on that loving God. By whose grace all your secrets are preserved, O my mind, you will obtain comforts singing His praises. By whose grace all your sins have been covered up, O my mind seek the refuge of that God. By whose grace no one can equal you, O mind, meditate on that exalted God with every breath. In short O Nanak, by whose grace you have obtained this so hard to obtain (human) body, you should worship that God.”(3)

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But that is not the end of God’s gifts, so Guru Ji continues and says: “O (my) mind, why should we be lazy in worshipping that God, by whose grace we wear all kinds of ornaments. By whose grace, we enjoy rides on horses and elephants (or motor cycles and cars), O my mind, never forget that God. By whose grace, you enjoy orchards, property and wealth, O man; embrace that God in your mind. O man, He who has fashioned your frame, remember Him (at all times), whether you are sitting or standing. In short, O, Nanak, remember that one incomprehensible God, who will save your honor both here and hereafter. (4)

In this stanza Guru Ji reminds us, and says: “By whose grace, you give charities and do good deeds, O my mind, remember Him all the time. By whose grace you perform religious rites and worldly duties, remember that God with every breath of yours. By whose grace you have a handsome figure, always remember that God of incomparable beauty. By whose grace, you have obtained the best life (as a human being); remember that God day and night. By whose grace is preserved your honor, Nanak says, through Guru’s guidance, one should sing His praises.”(5)



After advising us to be grateful for so many gifts, which God has bestowed on us, Guru Ji now tells us, how we should be thankful to God, for the ability to enjoy those gifts.

He says: “By whose grace your ears, you listen sounds with your ear; by whose grace your eyes see wonders of the world; by whose grace you utter sweet (words) with your tongue; by whose grace you abide in peace and poise; by whose grace your hands and feet work: by whose grace you fruitfully accomplish your tasks; by whose grace, you obtain the supreme state of bliss, by whose grace you merge in the all-embracing peace; O my mind, why forsaking such God, you attach to some other? Nanak says, O man, seeking Guru’s help, awaken your mind (to God’s bounties).”(6)

Continuing his advice, Guru Ji says: “O man, by whose grace, you are known the world over, forsake not that God from your mind at all; by whose grace you have attained glory, O foolish mind, meditate on that God; by whose grace all your tasks are accomplished, O my mind, deem Him always close to you. By whose kindness you find the truth, O my mind, attune yourself to that God. In short, O Nanak by whose grace all are saved, one should continue worshipping that praiseworthy God.”(7)

Guru Ji however concludes with the remarks: “Only that person meditates on God’s Name, whom God Himself makes to meditate. Only that person sings praises of God, whom God Himself causes to sing. It is by God’s grace, that a man is enlightened and it is by God’s grace that the lotus of his mind is in bloom (and his mind enjoys divine pleasure), when God is pleased. When God is pleased with some body, He comes to reside in his mind. It is by God’s grace that our intellect becomes exalted.”

Guru Ji then goes into a prayer mode, humbly says: “O God all the treasures (we get) are Your kindness. By our selves, no one has ever obtained anything. O God wherever You yoke your creatures, they engage themselves to those jobs. O Nanak, there is nothing under their control.”(8-6)

The message of this “*Ashtpadi*” is that whatever health, wealth, pleasures and jobs we have, are as a result of God’s mercy on us (and not as a result of our merits). Therefore, we should always gratefully remember Him.